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Three continuing education programs for Protestant clergymen were studied to assess program impact, gain further understanding of the occupational roles and educational needs of ministers, and develop hypotheses and improved evaluation techniques. Goals and effects of the programs overlapped, with participants reporting much satisfaction. General role and behavior changes were toward a greater orientation to people and a liberalization of ideas and feelings. Educational needs pertained mainly to perspective on one's ministry, stronger occupational identity, and the study of rapid social change; regional, age, and program format variations were more significant than denominational differences. It was recommended that such programs should incorporate evaluation research, sponsor research, and make their goals more specific. The new hypotheses were based on social and emotional effects of residential programs, effects of program structure on morale and vocational commitment, the apparent brevity of program impacts, and the possibility of having many ministers from a given system participate in the same program. (Document is also available for $2.00 from the National Council of Churches, 1717 Massachusetts Ave. N.W., Washington, D.C. 20036.) (ly)

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CONTINUING EDUCATION FOR MINISTERS

ED024870

A PILOT EVALUATION OF THREE PROGRAMS

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MINISTRY STUDIES BOARD
Washington, D. C.

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CONTINUING EDUCATION FOR MINISTERS:

A pilot evaluation of three programs

Shirley D. McCune, D.S.W.
Edgar W. Mills, Ph.D.

Introduction by
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INTRODUCTION

As the continuing education movement for the ministry has matured, the need for effective methods of evaluation has become increasingly urgent. At the National Consultation on Continuing Education for the Ministry in Chicago, 1965 a working group reported:

> Probably no one will seriously question today the necessity for evaluation of programs of continuing education. Anyone who conducts such programs today forms judgments in one way or another about their effectiveness. It is quite possible, however, for such evaluation to be fragmentary, unsystematic, and far too limited in scope. We want to make a strong plea for evaluation to be taken seriously, and conducted objectively, thoroughly, and relentlessly.

Since 1965, however, very little has happened in response to this plea. Planning for continuing education still proceeds largely on hunches, some of which may be correct, others not. The danger is that hunches will develop into dogma without having been submitted to the findings of effective evaluation. If we are to avoid this, we must develop procedures through which we can learn with increasing accuracy what happens to participants in continuing education programs and use the findings to guide program development.

With this need in view the present pilot study emerged. As the reader will note, it not only attempted to determine what changes did or did not occur in the participants of the three programs, but also to discover the effectiveness of the evaluation methods used.

The study was begun and developed as the team effort of a committee comprising three denominational offices, three program agencies including two seminaries and a diocesan office, and two evaluation researchers.

The costs were shared by the denominations and program agencies with staff services provided by the Ministry Studies Board. Our judgment is that such a cooperative approach has been valuable. We suggest it for future evaluation projects.

Much appreciation is due Dr. Shirley McCune and Dr. Edgar Mills, the researchers, without whose insight, skill and long hours of careful work this project would have been impossible. As chairman, I also want to express appreciation to other members of the committee: Miller Cragon, John Evans, Connolly Gamble, William Imler, Paul Maves and Robert Rodenmayer.

We have completed this pilot project with the conviction that effective evaluation of continuing education programs is possible and that the movement cannot develop adequately without it. What has been done here, however, is the barest beginning of a long process. We hope that other researchers will build upon it and make their findings available.

Nashville, Tennessee
March 14, 1968

Mark A. Rouch, Ph.D.

I. PERSISTENT QUESTIONS

This report is a pilot evaluation study of continuing education for clergymen. For more than a decade concern has been growing that traditional forms of in-service education for ministers are totally inadequate to the need. Seminaries, denominational agencies and other groups have initiated widely varying programs ranging from occasional lectures and guided reading at home to extended residential seminars and special degree programs. For the most part these programs seem to have sprung more out of a sense of urgency than from a carefully detailed analysis of the church's leadership needs.

As the continuing education movement has matured, the initial enthusiasm for an exciting new effort has come up against troubling questions. In spite of the growing resources committed since major experimentation began in the mid-1950's, nothing so far has eased the feeling of crisis in the church's leadership. The question inevitably arises: What has continuing education accomplished? Other questions follow: What happens in continuing education programs for clergymen that can truly be called education? What changes occur, and to what degree, among participants? Attempts to answer these difficult questions have led to deeper ones: What in fact are the primary needs of church and clergy around which the objectives of continuing education should be shaped? How can research methods measure effectiveness and provide feedback to improve the continuing education process?

Out of such concerns the present research was born. Neither sponsors nor researchers were certain how to go about answering these nagging questions. A beginning had to be made somewhere, however, and this report documents that beginning. Three continuing education programs for ministers were chosen for an exploratory study with the following objectives:

1. To assess the impact of the programs upon their participants;
2. To gain further understanding of the occupational roles and educational needs of ministers;
3. To develop and test methods which might be used in future evaluation studies;
4. To develop hypotheses which could be tested in more rigorous fashion in future research.

These large goals, pursued as they were with little guiding precedent and slender resources, have been but modestly achieved. Old hands looking for major break-throughs will discover that the findings principally tend to confirm their own experienced judgments. Sophisticated researchers will look with skeptical eyes at findings based upon such primitive methods. Nevertheless, there are some unexpected and important conclusions. Moreover, those with research leanings will do well to follow out the hypotheses suggested for future study. Most valuable of all, however, a beginning has been made in research which enhances the wisdom of future decisions about continuing education for the clergy.

II. HOW THE RESEARCH WAS DONE

Background of the Study

During 1966 an informal committee of representatives from three continuing education programs for ministers met with the Director of the Ministry Studies Board to discuss the need for evaluation. Arrangements were made for the Ministry Studies Board to carry out a pilot study of these three projects. The sponsors, with the programs that were studied, were:

> Diocese of New York (Episcopal); The Church World Institute, The Reverend Miller M. Cragon, Jr., Director (January 15-27, 1967)
>
> Drew University Theological School (Methodist); Drew Program on Hermeneutics and Preaching, Professor Paul Maves and Reverend William Imler, Directors: (January 4-February 1, 1967)
>
> Union Theological Seminary of Virginia (Presbyterian, U.S.); Tower Room Scholars, Professor Connolly C. Gamble, Director, (January 9-20, 1967).

The Advisory Committee for the research consisted of Cragon, Maves, Imler, Gamble and three denominational representatives: Dr. Robert Rodenmayer, Executive Secretary of the Division of Christian Ministry, Protestant Episcopal Church; Dr. Mark Rouch, Associate Director of the Department of Ministerial Education, The Methodist Church and Dr. John B. Evans, Secretary, the Division of Higher Education, Presbyterian Church in the U.S. Dr. Rouch served as convenor of the Advisory Committee.

Dr. Shirley D. McCune of the Social Research Group, George Washington University, was engaged as Research Associate for the study, which was to be directed by Edgar W. Mills, Director of the Ministry Studies Board.

The Programs and Their Objectives

The three programs share certain characteristics. Each is composed chiefly of one denomination, each draws its participants largely, if not entirely from the ranks of parish clergy; each requires participants to be in residence through the duration of the program; and each takes place within the context of an instituion of higher education.

On the other hand, these programs differ in important ways. The Church World Institute (CWI) is limited primarily to clergy of the Episcopal Diocese of New York, includes 35-40 men for two five-day weeks interrupted by a weekend at home, obtains its participants by Bishop's invitation only and deliberately eschews the traditional theological education model, substituting a provocative series of "encounters" with leaders in secular areas.

The Drew Program (DP) is smaller (12-14 men), made up of pastors who have applied from various parts of the country, continues without interruption for four weeks, follows a more traditional educational pattern with lectures and seminars but also includes a number of "field trips" to significant points of interest and ministry in the New York area.

Whereas CWI is only one year old and DP five years old, the Tower Room Scholars (TRS) program was a pioneer in the con ed field and is now in its second decade. It consists of twelve days of independent study for pastors, who are given full use of the seminary facilities, with a minimum of structure in their schedules. The seminary invites ministers from many parts of the denomination, which is almost entirely southern in composition. About a dozen ministers come for each of the two week periods which begin in the Fall and continue unbroken through the following Spring. Participants choose their topic of concentration before coming and pursue it independently during their stay. In contrast with CWI and DP clergy, TRS men experience very little structured group interaction, although considerable informal contact occurs.

In all three programs, as in much of the continuing education movement, an implicit assumption controls the programming: that if parish pressures are lifted and appropriate stimulation is applied, a process begins in the minister which leads to desired personal and professional renewal. The learning method in each of the programs differs but each assumes the importance of outside stimulation of books and lecturers, and each provides opportunity for interaction among participants and faculty.

Preliminary discussions with the Advisory Committee identified several objectives, some of which were shared by two or three of the programs. These objectives together with the rankings of importance given to them by the program directors, were as follows:

Objective	Rank of Importance		
	CWI	DP	TRS
1. Minister increases his understanding of the society and his ability to communicate with it, as rapid social and technological changes occur.	1	2	1
2. Minister a) learns to apply theological concepts and methods to situations and persons encountered in his work; b) achieves new knowledge of scholarship in theological and related fields; c) initiates and sustains a program of regular study back home.	2(c)	1(a,b,c)	2(a)
3. Minister a) develops stronger sense of own vocation and occupational identity as minister; b) increases self-acceptance and strives for self-realization; c) expresses more enthusiasm for his work and greater satisfaction in it.	*	3	4

* Reported as "very important, even though not a stated objective."

Objective (con't)	Rank of Importance		
	CWI	DP	TRS
4. Minister a) grows in understanding of ministry of laity in world; b) clarifies the role expectations he holds for himself and for his laymen.			3
5. The ecclesiastical system of which the ministers are part (diocese, conference, presbytery) shows greater inter-personal openness, freedom of inquiry and awareness of its secular environment.	3		
6. Minister enters into and experiences supportive relationships, genuine fellowship, dialog, commuication at a deep level with other ministers; overcomes isolation.	4	4	

Additional goals, such as the developing of skills of diagnosis and strategy in problem-solving, or of more traditional job skills of the clergymen, or the strengthening of supportive relationships back home, were discussed but not felt to constitute objectives of the con ed programs under discussion.

Two objectives (nos. 1 and 3) were shared by all three groups and may be considered common goals. These two might be summarized as increased relevance to our changing society, and growth in job commitment and satisfaction. The former had high priority in all programs, whereas the latter was of lower priority in DP and TRS and a "very important" by-product in CWI.

All three groups also emphasize at least one dimension of theological scholarship (Objective 2) although they differ in focus. Application of theological method ("Learning to think theologically") and up-dating of theological knowledge take first place in the Drew Program, while only the former ranks high in TRS. A regular study program back home is very important in both DP and CWI. The significant point for the evaluator is the high importance attached to increasing scholarly competence among ministers, whether primarily in terms of method, content, study discipline, or all three.

Overcoming isolation and entering into open personal relationships is a goal for CWI and DP participants. Part of the renewing process in these programs is meant to be the achievement of a deep and candid fellowship with other ministers.

Objectives 4 and 5 do not represent common concerns. TRS views clarity of lay-clergy role relationships as a goal, and CWI attempts to influence the diocesan social system within which its participants are located.

The determination of program goals is always a difficult part of the evaluation process, and the present experience was no exception. Although the above goals were discussed, it was agreed that they were not as comprehensive or as refined as they might have been had additional time been available to the Advisory Committee. They did, however, serve as a guide for the design of the evaluation research.

Design of the Research

To accomplish the four purposes which guided the design of this pilot project, several different research techniques were used.

A. The assessment of the impact of three Continuing Education programs upon the participants.

Before-after measures assessed the impact of the program upon the participants. The instruments included:

1. Questionnaire I

   An eight page questionnaire designed to learn about the characteristics of the participants, their educational needs, and their attitudes and values before they began their continuing education experience. The five areas that were covered in the questionnaire were personal background, nature of the parish, personal theological position, future plans, and social issues.

2. Questionnaire II

   A seven page questionnaire designed to assess the reactions of the participants at the end of the continuing education experience, and to obtain a second measure of their educational needs, values, and attitudes. The areas covered were educational program, description of the ministry, continuing education, future plans, and social issues.

3. Job Analysis and Interest Measurement - JAIM

   The JAIM is a 119 item questionnaire designed to measure those attitudes, values, and skills assumed to be relevant to job functioning. The JAIM has been used in numberous studies as a means of studying the nature of occupational cultures, and the "behavioral styles" of various professional groups. It was given to the participants before and after the continuing education program.

4. Interviews

   Structured interviews were held before and after the continuing education programs with a total of 24 participants. These interviews were primarily concerned with areas of ministerial effectiveness, personal strengths and weaknesses, social changes and theological thought.

B. Gain further understanding of the ministerial roles and educational needs of ministers.

A difficult problem for the researchers was the lack of previous experience in the evaluation of con ed programs on which to build. For this reason, additional attention was given to the background of the ministers attending con ed programs, their roles, and their educational needs.

A second effort to increase the researchers experience was the completion of a reconnaissance study of ministers and in-depth interviews designed to assist the process of instrument development.[1]

C. Develop and test methods that might be used in future evaluation studies.

A recurring problem in evaluation studies is the development of adequate and relevant methodology. This project was visualized as a pilot study to test various methods and to gain information and experience in evaluation research. For this reason, the scope of the questionnaires was kept broad and several different areas were probed. Both questionnaires and interviews were used to check on the relative effectiveness of the two methods in detecting significant changes.

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[1] See Shirley D. McCune and Edgar W. Mills. "An Exploratory Study of Clergy" (Washington: Ministry Studies Board, forthcoming).

As a pilot study, on the other hand, some methods were excluded. Rigorous controls appeared unnecessary, and the baseline data referred to above served simply for comparison purposes to indicate how similar program participants were to other clergymen of the same denomination. Also, a followup study was not planned, although that possibility was held open for the future. The difficulty of designing and administering tests for content mastery in the programs seemed too great for available resources, so no systematic attempts were made to determine how much theological or other content was learned.

D. Develop hypotheses that could be tested in more rigorous fashion in future research.

One of the functions of a pilot study is to point the way for others to explore more systematically. Interviews, observation of sessions, discussions with faculty and with other researchers, as well as analysis of data, were conducted with particular attention to hunches and hypotheses which, although not fully demonstrated by the study, gained support from the data.

III. THE IMPACT OF THE PROGRAMS ON THEIR PARTICIPANTS

The evaluation of the programs focused upon three primary questions.

A. Who were the participants?

B. What was the nature of their jobs?

C. In what ways have they changed following the Con Ed experience?

A. Who Were the Participants?

A total of 46 men completed the questionnaires before and after the programs, 26 attending the Church World Institute (CWI), 11 attending the Drew Program (DP) and 9 attending the Tower Room Scholars Program (TRS). Although data were completed on all of the TRS and DP ministers, our sample omits 7 CWI clergy who did not complete both questionnaires.

Personal Characteristics and Education

CWI clergymen averaged 49.2 years old, DP participants 40.3 years and TRS men 34.9 years (Table 1). All three groups included about 89 per cent married men, and the DP men tended to have more children than the other two groups.

TABLE 1

PERSONAL CHARACTERISITICS OF PARTICIPANTS

Characteristics	CWI (N=26)	DP (N=11)	TRS (N=9)	Total (N=46)
Age	Mean Age	Mean Age	Mean Age	Mean Age
	49.2	40.3	34.9	41.4
Marital Status	Per Cent	Per Cent	Per Cent	Per Cent
Married	89	90	89	89
Single	11	10	11	11
Number of Children	Mean	Mean	Mean	Mean
	2.2	2.8	1.9	2.3

With regard to undergraduate education, the social sciences led the list of college majors (Table 2), with humanities a strong second. Surprisingly, only one minister (DP) majored in religion.

TABLE 2

UNDERGRADUATE MAJORS OF PARTICIPANTS

Major	CWI (N=26)	DP (N=11)	TRS (N=9)	Total (N=46)
	Per Cent	Per Cent	Per Cent	Per Cent
Social Sciences	46	36	44	44
Humanities (incl. History)	19	36	33	26
Natural Sciences	8	9	22	11
Business or Pre-law	4	9	--	4
Religion	--	9	--	2
No Response	23	--	--	13
	100	99*	99	100

*Due to rounding error percentage totals will not always equal 100 per cent.

About 80 percent of each group attended seminaries of the denomination they currently serve, the remainder being destributed between other denominational and interdenominational schools.

Forty seven (94 per cent) of the participants from whom educational background was available had completed basic theological degrees (BD, STB, ThB, LTh) in addition to undergraduate degrees. Twelve had completed other graduate degrees, including three doctorates. These graduate degrees were about equally distributed, both between theological and non-theological fields, and among the three con ed programs.

All of the participants were ordained.

Ministerial Experience

The average number of ministerial positions showed some variation among the three groups, (Table 3).

TABLE 3

MEAN NUMBER OF MINISTERIAL POSITIONS

	CWI (N=26)	DP (N=11)	TRS (N=9)	Total (N=46)
Mean Number of Ministerial Positions	3.3	3.6	2.4	3.2

TRS participants have held fewer positions, which would be consistent with their younger age range. Although CWI men were the oldest, on the average, DP men had held more ministerial positions, suggesting that the latter have moved more often and thus have had lower job stability.

An area of interest to the research was the degree to which ministers question their choice of the ministry. Participants were asked if they had ever considered leaving the ministry and, if so, how they had resolved their doubts. (Table 4)

When the two "yes" responses are combined, a total of 66 per cent of the TRS participants indicated some consideration of leaving the ministry whereas only 31 per cent of the CWI and 27 per cent of the DP group gave the same response. The difference between TRS and CWI ministers is statistically significant at the .05 level of confidence.[1]

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[1] Refers to the application of probability theory. The .05 level of confidence would suggest that this difference could only occur by chance five times out of a hundred. Thus in rejecting the possibility that the observed difference between the groups are due to chance variations rather that to systematic underlying factors, we run only a five per cent risk of being mistaken.

TABLE 4

HAVE YOU EVER CONSIDERED LEAVING THE MINISTRY

Response Category	CWI (N=26) Per Cent	DP (N=11) Per Cent	TRS (N=9) Per Cent	Total (N=46) Per Cent
Yes, Very Seriously	12	9	33	15
Yes, Not Seriously	19	18	33	22
Thought Occurred to Me	39	55	33	41
No, Definitely Not	27	18	--	20
No Response	4	--	--	2
Totals	99	100	99	100

The ministers reported that their doubts about the ministry had been resolved through reconsideration of the problem and a more realistic appraisal of the problem (7 responses), acceptance of new responsibility and increased confidence (5 responses), prayer and discussion with family, clergy and others (3 responses), and not being qualified for any other job (2 responses).

Previous Continuing Education Experience

About half of the participants (48 percent) had not attended any con ed program before this one. In contrast, nine (20 per cent) had had four con ed experiences. The average number of program attended for all three groups was 1.4 with the Presbyterian group having attended the greatest number (1.8), the Methodists the second highest number (1.6), and the Episcopalians the lowest number (1.3). It is difficult to judge whether this reflects differential availability of programs to denominational groups or the greater popularity of con ed among younger clergy.

Semester length or summer school courses in academic subjects were reported by thirteen men (9 CWI and 4 DP), principally at seminaries or universities within commuting distance. Briefer courses of two to six weeks were attended by eleven (8 CWI, 3 TRS), and seminars of two to ten days by eleven (7 CWI, 3 DP, 1 TRS). Content varied widely but consisted largely of theological or professional ministerial material. An exception is the mention of group dynamics and sensitivity training labs by eight CWI men. The Washington College of Preachers was mentioned by 7 CWI men and the Union Seminary (Va.) Reading Program by 3 TRS men.

A highly valued objective of the three participating con ed programs is the encouragement of personal study. To determine the present study patterns of the participants, the ministers were asked the number of hours per week they normally spend in personal study (Table 5).

TABLE 5

HOURS IN STUDY PER WEEK

Hours	CWI (N=26) Per Cent	DP (N=11) Per Cent	TRS (N=9) Per Cent	Total (N=46) Per Cent
5 or less	31	18	--	22
6-10	42	36	22	37
11-15	11	27	44	22
16-20	11	9	33	15
21-25	--	9	--	2
No response	4	--	--	2
Totals	99	99	99	100

CWI participants reported an average of 5 hours per week spent in personal study, DP participants reported an average of 10 hours per week, and TRS participants reported an average of 13 hours per week. It is interesting to note that the ranking of the number of hours per week spent in study back home was similar to the amount of previous con ed experience and the relative amounts of time spent in study during each of the three programs. In CWI, the primary program emphasis was upon the lectures and group discussion. DP participants experienced a substantial amount of traditional academic instruction but also were given time and encouragement for independent study. TRS participants pursued individual study programs with a minimum of structured discussion and interaction. This may suggest an important difference in the orientation of denominational groups--i.e., that Presbyterians are more oriented to study and Episcopalians less so than the others.

B. What Was the Nature of Their Jobs

Description of Parish

As indicated earlier, the large majority of the participants (90 per cent) were parish clergy. The size of the membership of their churches ranged from under 100 to 1400 and the average church attendance ranged from under 199 to 600. The budgets of the churches showed a corresponding range from less than $20,000 per year to $175,000 per year.

Methodist ministers had slightly larger church memberships than the Presbyterian ministers, and considerably larger churches than the Episcopal group. (Table 6) Church attendance, however, did not show the same degree of variation. TRS churches had the largest church budgets and CWI the smallest. The rankings would indicate a closer relationship between church attendance and budget than church membership and budget.

TABLE 6

MEAN SIZE, ATTENDANCE, AND BUDGET OF PARISH

Characteristics	CWI (N=26)	DP (N=11)	TRS (N=9)	Total (N=46)
	Mean*	Mean	Mean	Mean
Membership of Congregation	480	670	650	540
Church Attendance	250	240	300	228
Church Budget	$43,750	$47,500	$57,812	$48,511

*Means based on grouped data.

The size of CWI and DP parishes tended to be relatively homogenous with moderate variations. TRS parishes, however, grouped into two distinct clusters: large and small. Three TRS participants were serving parishes of more than 1000 members, whereas only one minister from each of the other programs served a parish of this size. Whether these differences reflect denominational or regional factors could not be determined.

Theological Positions

Participants were asked to indicate the nature of their theological positions at the time that they entered seminary, when they left seminary, and now (Table 7).

Considering all participants together, Fundamentalism decreased and Neo-orthodoxy increased during seminary, while the post-seminary years saw a similar decrease in Conservatism and increase of Liberalism. These changes do not appear to be related to age.

TABLE 7

CHANGES IN THEOLOGICAL VIEWS

Theological View (N=46)	Entering Seminary Per Cent	Leaving Seminary Per Cent	Current View Per Cent
Fundamentalist	15	2	4
Conservative	37	33	15
Neo-Orthodox	9	28	24
Liberal	26	28	41
Other	9	4	11
No Response	4	4	4
Totals	100	99	99

When the data are analyzed by groups, important differences are observable (Fig. 1).

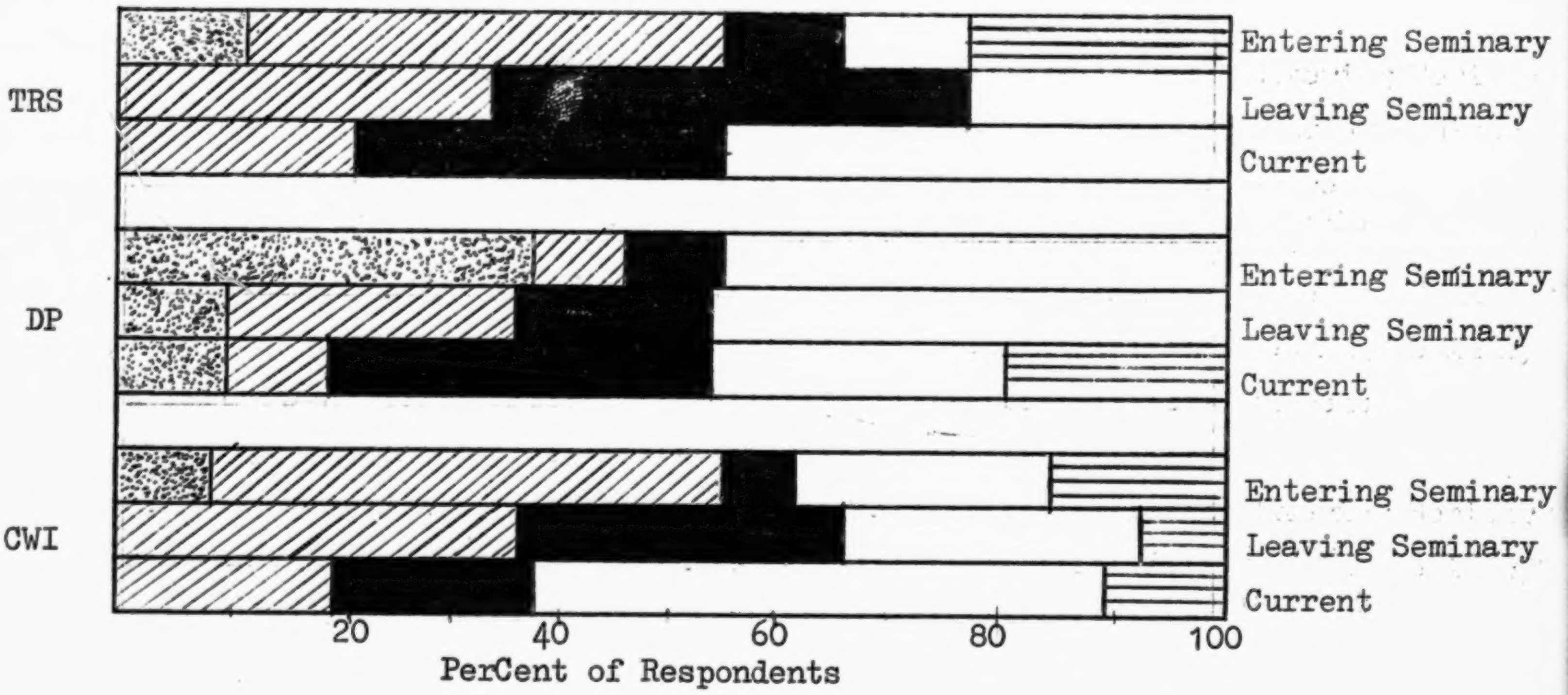

Figure 1--Self-reported theological views by group and time

Very different theological histories are in evidence here. The CWI and TRS groups show strong liberalizing tendencies, moving from over half fundamentalist or conservative on entering seminary to only about one fifth at present, while the proportion of liberals has doubled for CWI and quadrupled for TRS. The influence of neo-orthodoxy in the Episcopal and Presbyterian seminaries of this generation of ministers is shown by the sharp increase of neo-orthodox views between entering and leaving seminary, followed by a decline after seminary as liberalism increased.

DP participants report two predominant views upon entering seminary: liberal and fundamentalist. Seminary apparently moderated the latter but not the former, with a modest increase in neo-orthodox views. Their current positions, in contrast to the other two groups, show a strong increase in neo-orthodoxy along with a sharp decline in liberalism.

These findings may be partly due to the "flag" value of theological labels, thus revealing changes in the reference groups ministers choose to identify themselves with. However, three considerations suggest that real changes in theological beliefs are included in the differences shown. First, the "conservative-liberal" dimension has continued for many years to be an emotionally charged polarity providing an important means of theological self-identification among churchmen. Because rather different clusters of beliefs are represented by "conservative" and "liberal", and because these positions tend to be strongly held, the flag value of the term "liberal" is likely to militate against its use by a former conservative. Yet Figure 1 shows that two of the three groups moved significantly toward a liberal position, which suggests that substantive changes have occurred.

A second consideration grows out of the common saying that "yesterday's liberal is today's conservative," reflecting the tendency of a new or liberal position to become more widely accepted as the years pass. If the changes of theological views reported by clergymen simply reflected different labels for the same beliefs, we would expect time to bring shifts from liberal to conservative labels. Figure 1 shows the opposite to have occurred, however.

The third argument in favor of a clear shift in beliefs among clergy is the response to an open-ended question asked of all the participants:

> In what direction have your own theological views been moving in recent years?

More than half of the men reported movement toward either more liberal or more "tolerant" views (26 per cent each). The latter term includes a variety of ways of saying they just don't care as much as they used to about technical theological points and that they are more ecumenical in orientation, more open to many views. About 20 per cent report no change, 10 per cent have become neo-orthodox, and 10 per cent more conservative. These unstructured responses suggest that part of the movement away from conservatism is toward acceptance of theological pluralism, while much of the remainder is toward a liberal theology.

Changes in theological positions during seminary and in post-seminary years thus apparently reflect significant liberalizing of beliefs and attitudes. While this is not a representative sample from which generalizations can be made, it does seem clear that in the lives of these ministers strong influences have been at work to bring about such modifications. With so much theological change occurring over the years, it would not be surprising to find clergymen uncertain and malleable about the "changeless truths" of the past. Impressions of the current ferment in American theological and ecclesiastical circles lead to similar conclusions.

Comparison of Behavioral Styles

Behavioral styles are considered to be the consistent ways individuals organize their physical, psychological, and energy resources. An assumption which guided the design of the study was that persons in the same occupational group or subspecialty tend to exhibit similar behavioral styles due to the complex factors of attraction, recruitment, education, and socialization within professions. The similarity or diversity of participants' behavioral style was investigated using the Job Analysis and Interest Measurement (JAIM). This instrument, a 119 item questionnaire, attempts to measure the behavioral styles which are relevant to job functioning. It consists of 34 scales (Appendix B) which are categorized into attitudes, skills, interpersonal relationships, work performance, and values.

The JAIM was given to the participants before they began the con ed program and again at the end of the program. In this section only the first administration scores are considered, as a means of describing the behavioral styles of the three groups and determining differences among them.

T-tests of mean differences were used for comparing the scores of the three groups on each of the scales of the JAIM. A total of 8 JAIM scales indicated significant differences among the groups at the .05 level of confidence or better and three additional scales reached the .10 level of confidence.[1] The comparisons of the groups are given in Table 8.

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[1] Throughout this report, the .05 level of conficence is ordinarily accepted as the appropriate level for statistical significance. Due to the exploratory nature of the study, however, notice is sometimes taken of .10 levels of significance. While these may avoid "type I errors" (in which true hypotheses are mistakenly rejected) they should be considered with suspended judgment with respect to the relationship being tested.

The TRS participants seemed to be most unlike the other two groups. TRS participants scored higher on the Persuasive Leadership, Self-Assertiveness, and Problem Analysis scales. They scored lower on the Move Toward and Approval From Others scales. Their style was generally a more assertive style with less tendency to move away from aggressive behavior. The TRS participants asserted themselves by means of persuasion and not by means of directive or autocratic leadership.

The CWI and DP participants were more alike in that both groups tended to "pour oil on troubled waters" in the face of aggressive behavior, and to be more concerned about approval from others that the TRS participants. The difference suggests more of an executive style for TRS participants and the counselor style for CWI and DP participants.

TABLE 8

COMPARISON OF THREE GROUPS OF PARTICIPANTS
ON SCALES OF THE JAIM

CWI Higher			TRS Higher		
JAIM Scale	T-Value	CL	JAIM Scale	T-Value	CL
Move Toward	2.53	.05	Persuasive Leadership	-2.14	.05
Approval from Others	2.23	.05	Self-Assertiveness	-3.04	.01
CWI Higher			**DP Higher**		
JAIM Scale	T-Value	CL	JAIM Scale	T-Value	CL
			Move Toward	-2.28	.05
			Moral Absolutes	-1.87	.10
TRS Higher			**DP Higher**		
JAIM Scale	T-Value	CL	JAIM Scale	T-Value	CL
Persuasive Leadership	2.19	.05	Move Toward	4.15	.001
Self-Assertiveness	1.90	.10	Approval from Others	2.34	.05
Problem Analysis	1.82	.10			

It must be remembered that the size of the groups was very small and the results can only be considered tentative. It is likely that greater difference would emerge if larger groups were considered.

C. In What Ways Have Participants Changed?

A prime purpose of this pilot research was the development of hypotheses and the testing of methods which could be used in more controlled research. As a result, many techniques and content areas were explored. Each will be discussed in the following sections.

Reactions to the Programs

Two techniques were used to determine the participant's attitude to the program: open ended questions and rating scales. The first open-ended question asked was "What was the most helpful experience?" As would be expected, the question brought forth a variety of answers, often two or more per respondent.

In the CWI program the most frequent response was the fellowship and sharing of insight among the participants (17 responses). Six mentioned the lectures as being the most helpful experience. Eight specially referred to participating in the clinic groups. Learning about the present needs and problems of the society was mentioned by three participants. The discussion of materials, the discovery of themes in society, the session on planning, learning that others share some of the same problems and getting away from the pressures of the job were each mentioned by one participant.

Drew Program ministers mentioned the class sessions (three responses), the tours and plays (three responses), personal study (two responses), and the sharing of insight (two responses). TRS participants reflected the nature of their program by responding that the personal reading and study was the most meaningful part of the program for them (six responses). Two participants indicated that expansion of acquaintance and the group experience was the most helpful.

Each of the groups reflected the emphases of the program; the CWI participants reported that the interpersonal experiences were the most meaningful and the participants of the other two programs were likely to report the reading, lectures, and cognitive experiences as the most important.

Participants were encouraged to express negative reactions in the question "What were the least meaningful experiences for you?" Only three aspects were mentioned more than once by CWI participants. These were the evening programs (14 responses), the structure of the clinic sessions (three responses), and the questionnaires (two responses). Single responses in the CWI group included the staff-assigned project, ways to get the parish to respond, lack of adequate time, new vocabulary, and the lectures.

Three Drew Program participants indicated the least helpful experiences for them was the "rehash of homiletic materials." One each mentioned the technical text, visit to the churches, and field trips and plays.

The comments of the TRS participants were much less focused, due to the individualized nature of their experience. Negative reactions included the group contacts with faculty (two responses), the wrap-up session, and the lack of group identity (one response each).

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The second technique used to assess the reaction of the participants was rating scales. Participants were asked to rate the faculty, the program arrangements, and the total program on a five point scale. (Table 9)

TABLE 9

MEAN RATINGS BY PARTICIPANTS OF THREE CONTINUING EDUCATION PROGRAMS

Category Rated	CWI (N=26)	DP (N=11)	TRS (N=9)	Total (N=46)
Faculty	3.9	3.4	3.1	3.6
Arrangements	3.3	4.0	3.9	3.5
Total Program	3.9	3.9	3.7	3.8

Program directors will note that CWI men were more pleased with faculty than with arrangements, while the reverse was true for DP and TRS groups. The intergroup differences are not statistically significant, however. In fact, the surprising thing about these ratings is their similarity. Apparently all three Con Ed programs met the felt needs of their participants even though the content differed considerably. This will become even plainer when continuing education interests of the participants are discussed later.

A specific question asked: "Did you have ample opportunity to talk and work with members of the faculty?" In all three groups, approximately seventy per cent of the participants answered affirmatively and thirty per cent negatively. Individual comments from each group, however, indicated desire for some additional participantion from faculty, particularly informal contact. CWI participants also desired to talk with the speakers as well as the members of the staff. TRS and DP men asked for contact with the faculty in other departments of the school.

In response to the question, "In what ways do you feel that the program could be improved?" the three groups indicated specific problems.

CWI participants most frequently listed needs for rescheduling (five responses), and for more time to pursue subjects in greater depth (four responses), better evening sessions (two responses), better lecturers (three responses), more direction to the clinic groups (two responses), and more speakers (two responses). Daily reading assignments, the inclusion of theater, personal conferences with faculty, more time in the group sessions, inclusion of younger men, and use of more sensitivity training each were suggested by one man.

Drew Program participants suggested that more time be given to speakers (two responses), more evening sessions, more opportunity to meet non-theological faculty, group meetings, better advance material, reading for home use, and more emphasis upon preparation for the experience (one response each).

TRS participants suggested more time for speakers (two responses), opportunity to meet other faculty, more supervision, group meetings, and concentration on other areas of the ministry (one responses each).

* * * * * * * * * * * *

One important impact measure was the participants' own perceptions. They were asked: "Do you believe that this program has changed your views?" Seventy-three percent indicated that the program _had_ changed their views. Intergroup comparisons showed no significant differences, although a slightly smaller percentage of the TRS men responded affirmatively (63 per cent) than did the CWI and DP participants (75 per cent).

When asked _how_ their views had changed, CWI men felt that the program had improved their understanding of the relationship between their parish and the world (six responses), improved their sensitivity to the views of others (four responses), improved their skills as priests (four responses), clarified their thinking (two responses), changed their attitudes toward other clergy and the church (two responses), broadened their outlook, learned to involve people, and obtained a greater commitment to their work (one each).

DP participants indicated that the program had improved their understanding of the relationship between their parish and the world (one response), broadened their outlook (one response), helped them to "be a better minister" (two responses), and expanded their thinking (two responses). TRS participants felt that they had broadened their views (two responses), and realized the need for change of some of the structural elements of the church program (one response). None of the participants mentioned that his theological position had changed as a result of his con ed experience.

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When participants were asked specifically what application their new learnings would have to their work back home, their responses varied widely (Table 10). Even though the educational format of the three programs varied considerably, participants in each mentioned both specific job-related skills (preaching, group leadership, administration, organization of programs, and relation of the church to the community) and personal learnings (sense of direction, insight and understanding, understanding of self and better attitude toward work) as applications.

There were substantial differences among the three continuing education programs with respect to these categories. Growth in group leadership skills and in ability to relate church and world were stressed mainly by CWI men, reflecting the strong program emphases on group interaction and on encounter with the secular world. Among personal learnings, CWI men especially reported new insight and understanding, again directly related to the "shake 'em up" strategy of the CWI programming.

TABLE 10

BACKHOME APPLICATIONS OF THE CONTINUING EDUCATION PROGRAM

Application	CWI	DP	TRS	Total
Personal Learnings				
Improved sense of direction	4	3	4	11
New insight and understanding	8	1	1	10
Better understanding of self	2	-	-	2
Better attitude toward work	2	-	-	2
SUBTOTALS	16	4	5	25
Job-related Learnings				
Better group leadership	9	1	-	10
Improved preaching	3	4	1	8
Relate church and world better	5	1	-	6
Better organize programs	4	-	-	4
Enhance administrative skills	1	-	2	3
SUBTOTALS	22	6	3	31
TOTALS	38	10	8	56

By contrast, TRS and DP men gained an improved sense of their own direction in the ministry, and DP men also report improved preaching, as might be expected from the centrality of homiletics in the Drew Program.

Interests in Continuing Education

Before and after the programs, participants were asked to rate twelve possible continuing education program emphases in terms of their own interests, with values ranging from 1 (indicating little interest)to 5 "(indicating" great interest). For each group, at the beginning of its con ed program, the optimum priority of interests would reflect the actual content of that program. The underlined means in Table 11 show that this was the case: CWI men were most interested in studying to understand their society, DP men place development of professional skills (including preaching) first, and

TRS participants valued concentrated theological study most highly. Apparently the ministers were well motivated for their chosen programs.

TABLE 11

MEAN RATING OF "BEFORE" RESPONSES TO INTERESTS
IN CONTINUING EDUCATION

Program Activity	CWI Mean	DP Mean	TRS Mean	Total Mean
Study to understand rapidly changing society	4.2	4.0	4.1	4.1
Time to evaluate direction of own ministry	3.9	4.0	4.1	3.9
Training in professional skills	3.6	4.2	3.7	3.8
Explore ministry of laity and clergyman's role in it	3.9	3.7	4.0	3.8
Study to get up-to-date in a theological discipline	3.7	3.6	4.3	3.8
Opportunity to understand yourself better	3.6	4.0	3.3	3.6
Contact with other professionals	3.6	3.7	3.8	3.6
Develop strong and open relationships with other ministers	3.5	3.7	3.8	3.6
Develop strong and open relationships with some laymen	3.5	2.5	3.8	3.6
Examine uncertainties about own faith or vocation	2.5	2.4	2.7	2.7
Study organization management principles and methods	2.5	2.4	2.7	2.5
Train for a specialized ministry	2.0	2.2	2.2	2.1

Of equal interest, however, are the points of strong intergroup agreement on priorities in con ed. Concentrated study to understand their society and time to reflect on the directions of their ministry are either first or tied-for-second in importance to all entering participants. This fact may be interpreted in two ways: as validating objectives 1 and 3 (listed on page 5 above), as corresponding to the felt needs of parish ministers, and as revealing the effectiveness of the selective factors which brought to the programs those ministers who already shared the program objectives.

All three groups are also agreed that they are not very interested in examining uncertainties of faith and vocation, studying organizational management, or preparing for a specialized ministry.

In the "after" ratings of the same list of interests, four items showed important changes, one of which was strongly significant (Table 12). In all groups, time to evaluate their ministries increased in salience, as though this experience intensified rather than relieved the ministers' already strong desire to reflect upon their careers.

TABLE 12

T-VALUES OF MEAN DIFFERENCES IN BEFORE-AFTER
COMPARISONS OF INTERESTS IN CON ED

Program Activity	CWI (N=26) T-value	DP (N=11) T-value	TRS (N=9) T-value	Total (N=46) T-value
Time to reflect	1.85	1.10	1.98	2.83**
Examine uncertainties	-1.96	.70	--	-1.96
Concentrated theological study	- .32	2.64*	--	.29
Understanding of self	- .53	1.00	-2.04	- .64

Asterisks refer to the level of significance
**.01 level of confidence
*.05 level of confidence
(The meaning of Confidence Levels is given above in a note on page 21.)

At the same time, there was a significant decline in CWI men's already low interest in examining uncertainties of faith or vocation. The Drew Program evidently whetted its participants' appetites for concentrated theological study, while TRS men became even less interested than before in probing for greater self understanding.

The item "Develop strong and open relationships with other ministers" falls midway down the Before list for all three groups and does not significantly increase in interest on the After ratings. This is somewhat surprising because so many men mentioned as the "most helpful experience" the fellowship and sharing of insight with other ministers (page 23). Apparently, although interpersonal experience is the most highly valued result of con ed participation, it does not serve as a major attraction or organizing principle for clergy.

None of the interests held most strongly before the programs showed a decrease afterward, which suggests both the strength and stability of these interests. Ministers seem less like shoppers in a con ed cafeteria, each one choosing various dishes to meet changing tastes, and more like regular customers in a specialty house, knowing their consistent and continuing needs. Denominational identities make some--but not much--difference in the priorities attributed to these needs.

Future Plans

A list of seventeen possible future plans for introducing change either into their congregations or into their own careers was given to participants.

Greatest interest at the beginning was shown in the provision of adult study; giving greater attention to congregation's social, economic and educational needs; involving the congregation in social action; and balancing and clarifying the roles of the minister. With only one exception all three groups gave the five highest ratings to these plans, although the order of the preference varied slightly. The exception was that TRS men gave higher ratings to "Get more education" than to "Clarify my role." (Table 13)

Similarly, the three groups agreed in giving low scores to five items involving moving to another position: Relocate in another parish, Be appointed pastor of a large church, Teach in college or seminary, Leave parish for nonparish ministry, and Leave ministry for secular profession. It is very clear that the ministers entering con ed were not much interested in moving from their present positions. This impression is heightened by the low ratings given items 11 and 12 in Table 13: Find time for more study even if it means changing positions, and specialize in one aspect of the parish ministry. Item 12 confirms the low interest in specialized con ed training (Table 10) and shows the popularity of the "generalist" role among these parish clergy. Item 11 reveals the unpopularity of a move even when linked to an increase in time for study. Only one item involving relocating aroused much interest: No. 10, Move to a more liberal and progressive congregation. CWI men were little interested, but DP and especially TRS participants gave this medium and high ratings, respectively. It appears that these ministers feel congregational conservatism to be enough of a problem to warrant considering a change to a more liberal church.

Because these Future Plans were independently rated rather than ranked against one another, the three groups' ratings may be meaningfully

TABLE 13

MEAN RATINGS OF INTEREST IN FUTURE PLANS

Future Plans	CWI	DP	TRS	Total
	N=26	N=11	N=9	N=46
1. Provide in the church more opportunity for adult study	5.7	6.0	6.6	5.9
2. Give great attention to social, economic & education needs of congregation	5.3	5.6	6.4	5.6
3. Increase congregation's willingness to undertake social action	5.3	5.9	5.8	5.5
4. Balance & coordinate better the roles of the minister	5.0	5.5	6.0	5.3
5. Clarify minister's role and functions	4.8	5.6	5.4	5.1
6. Be a theologian of a congregation, helping laymen think theologically	4.7	5.0	5.7	5.0
7. Get more education or a sabbatical for study	4.5	4.5	5.9	4.8
8. Focus more on secular areas than church structures and creeds	4.0	5.1	3.9	4.3
9. Experiment with new forms of worship	3.3	4.2	4.0	3.7
10. Move to a more liberal and progressive congregation	3.0	4.0	5.1	3.6
11. Find time for more study even if it means changing positions	3.3	3.4	2.3	3.2
12. Specialize in one aspect of the parish ministry	2.8	3.2	3.4	3.0
13. Relocate in another parish	2.4	2.3	2.8	2.9
14. Be appointed pastor of a large church	2.6	3.0	2.8	2.7
15. Teach in college of seminary	2.5	2.3	3.2	2.6
16. Leave the parish for a nonparish ministry	2.2	2.5	1.8	2.2
17. Leave the ministry for secular profession	1.5	1.2	1.2	1.4

compared. CWI participants gave substantially lower mean ratings to nearly all items than the others, and TRS men were often the higher of the three groups. This may reflect a denominational difference in orientation to the planning of change, but it seems more likely an artifact of the intergroup age or regional differences, leading to different response sets.

After the con ed programs, participants evidenced statistically significant changes in their responses to nine of the possible future plans (Table 14).

The most significant change in the responses of the participants of the three programs is the decrease of interest in relocating in another parish. CWI ministers changed the most on this item, but the direction of change was affirmed by the other two groups. It appears that con ed programs provide the individual with some renewed energy and desire to "stick with" his current congregation rather than move to another.

Three other changes would also suggest less tendency to "escape" to other activities after con ed experiences--less tendency to desire to move to a more liberal congregation, to obtain more education or a sabbatical, and to leave the parish for a nonparish ministry. All groups showed lowered interest in college or seminary teaching, although at a nonsignificant level. The only exception to this strong trend was the DP ministers who indicated a slight increase in their desire to obtain more formal education after the con ed program.

The other statistically significant changes of the total sample are somewhat more specific in that the change was accounted for primarily by one of the three con ed programs. First, there was a marked decrease in the idea of "being a theologian of a congregation" for CWI ministers, which was not shared by the other two groups of Con Ed programs. Second, the decrease on the item "give greater attention to social, economic and education needs of congregation" was accounted

TABLE 14

COMPARISON OF SIGNIFICANT CHANGES IN
BEFORE-AFTER SCORES ON FUTURE PLANS

Future Plans	CWI (N=26) T-value	DP (N=11) T-value	TRS (N=9) T-value	Total (N=46) T-value
13. Relocate in another parish	-2.97**	-1.08	-1.52	-3.54***
10. Move to a more liberal and progressive congregation	-1.38	-1.92	-2.00*	-2.55*
7. Get more education or a sabbatical for study	-2.25*	.37	-1.87	-2.35*
1. Provide in the church more opportunity for adult study	-1.51	-2.37*	-1.87	-2.45*
16. Leave the parish for a non-parish ministry	-1.70	-2.23*	-----	-2.20*
6. Be a theologian of a congregation helping laymen think theologically	-2.97**	.50	- .26	-2.03*
2. Give greater attention to social, economic and education needs of congregation	-----	-1.65	-2.61*	-1.96
3. Increase congregation's willingness to undertake social action	.88	-2.04*	.05	- .68
8. Focus more on secular areas than church structures and creeds	1.70	-2.82**	.20	.32

[1] Item numbers refer to order of original listing, as given in Table 13.

*.05 level of confidence

**.01 level of confidence

***.001 level of confidence

for primarily by TRS men, although DP men also showed less interest in this item. The remaining two significant changes reflect the decreased desire of DP participants to focus more on secular areas or to increase a congregation's involvement in social action. It appears that the Drew Program had the unexpected effect of moving its participants away from a social action ministry. This effect did not show up in the other groups, TRS showing a small positive change on the items and CWI a larger positive change.

Looking at the programs individually in the light of these data, CWI appears to have focused attention away from study and toward action in the world, DP moved its men slightly toward their own study (but not toward adult study in their congregations), and strongly away from action in the world, while TRS reduced participants' interest in the social needs of their congregations without apparently decreasing their concern for community social action.

When all of the items are examined, there is a marked tendency for all groups to decrease in their ratings. Thus, out of seventeen items, the total sample decreased on fifteen of them and increased only slightly on the other two. This would suggest a trend toward looking at the current situation rather than living in the future or planning major changes to escape present problems. More experience is needed to establish such a trend.

A few rather clear conclusions may be drawn, at least concerning these clergymen in these programs: 1. They do not become more restive and desire to leave the pastorate as a result of con ed experience; 2. They do not become more radical in their concern for church programming, either in wanting to plan more changes when they get back or in plunging the church into social and economic programs; 3. They do not differ very much denominationally, either before or after the different programs, in the types of desired changes they rate high or low, but denominational differences are clear in the overall level of interest in the planning of changes, with Episcopalians being lowest and Presbyterians highest. All groups tend to decrease in change-orientation on after ratings.

Social Issues

Seventeen statements concerning social issues were given on the before and after questionnaires. Participants rated the items using a six point scale from Definitely Disagree (1) to Definitely Agree (6). Table 15 shows the mean before ratings. As in the Future Plans (Table 13), the CWI group showed substantially lower mean ratings on many items (particularly those which brought most general agreement) while TRS often gave the highest mean ratings.

Of the five highest items, three concern family planning, divorce and child rearing, reflecting the clergymen's sensitivity to and involvement in a ministry to families. Condemnation of extremism brought high agreement, as did the affirmation that "I am politically and economically more liberal than the majority of the members of my congregation". Needs for more adequate church response to civil rights and urban problems, and for more federal public welfare expenditures brought substantial agreement. The statement "Sexual intercourse by engaged couples is morally wrong" was generally agreed with.

The tendencies to blame poor people for their poverty and to reject Negro protests were disagreed with by most, as was a statement of the incompatibility of the wife-mother and career woman roles. The most rejected item was: "Ministers should not publicly indicate their views on political issues". It appears that participants began with general agreement that the church should deal with social issues and that the clergy should speak out.

TABLE 15

MEAN RATINGS OF "BEFORE" RESPONSES TO SOCIAL ISSUES

Social Issues	CWI Mean (N=26)	DP Mean (N=11)	TRS Mean (N=9)	Total Mean (N=46)
1. Couples have a moral oblication to limit their family size to the number of children they can afford to care for	5.0	5.4	5.7	5.2
2. Although never a totally satisfactory answer to family problems, divorce is sometimes the best solution	4.9	5.2	5.8	5.2
3. The John Birch Society and other extremist groups constitute a grave threat to our society	4.6	5.0	5.7	4.9
4. I believe that I am politically and economically more liberal than the majority of the members of my congregation	4.6	4.8	5.6	4.9
5. Parents should give their children more direction than they do	4.6	5.2	5.0	4.8
6. For the most part the churches have been woefully inadequate in facing up to the civil rights issues	4.6	5.4	4.6	4.8
7. Sexual intercourse by engaged couples is morally wrong	4.4	5.2	5.2	4.7
8. I believe that a larger proportion of the Federal Government's budget should be allocated for public welfare expenditures such as schools, hospitals, parks, etc.	4.6	3.8	4.9	4.5
9. Christian education needs to bring laymen face to face with urban problems and propose solutions	4.3	4.6	4.8	4.4
10. It is often who you know rather than what you know that is important in getting ahead	4.4	3.7	3.4	4.1
11. In all human relations, men are involved in the control and manipulation of others, no matter how permissive they claim to be	3.8	4.4	4.6	4.1
12. Bible reading and prayer for all students do not belong in public schools	4.1	3.9	4.0	4.0

TABLE 15 (continued)

Social Issues	CWI Mean (N=26)	DP Mean (N=11)	TRS Mean (N=9)	Total Mean (N=46)
13. The modern saints of the ministry are those who are staying in the central city	3.1	2.5	2.6	2.9
14. Negroes would be better off if they would take advantage of the opportunities that have been made available rather than spending so much time protesting	3.1	2.7	2.7	2.9
15. Most people who live in poverty could do something about their situation if they really wanted to	2.6	2.9	2.8	2.7
16. Women who really desire fulltime careers should not marry because the roles of wife-mother and career woman are basically incompatible	2.8	2.7	2.2	2.6
17. Ministers should not publicly indicate their views on political issues	2.2	2.6	2.6	2.3

T-tests of mean differences between before and after ratings were computed to determine whether any significant changes occurred in the opinions of the participants. Only one item changed significantly when the total sample is considered, but four others showed substantial change when the groups of ministers are considered separately (Table 16).

These data suggest a somewhat confusing picture. The one item on which change was statistically significant for the total sample was "Sexual intercourse by engaged couples is morally wrong." CWI and TRS men especially, but DP men also, disagreed more with this item after the program than before. Greater permissiveness is also reflected in the general decrease in agreement that "Parents should give their children more direction than they do." At the same time, TRS ministers move very sharply toward a stricter view on divorce, and all three groups showed themselves less in sympathy with Negro protests and less willing to define themselves as more liberal than their congregations.

TABLE 16

SIGNIFICANT CHANGES IN THE OPINIONS ON SOCIAL ISSUES[1]

Item	CWI (N=26) T-value	DP (N=11) T-value	TRS (N=9) T-value	Total (N=46) T-value
7. Sexual intercourse by engaged couples is morally wrong	-2.22*	- .79	-2.99**	-2.99**
5. Parents should give their children more direction than they do	- .61	-1.87	-2.04	-1.68
4. I believe that I am politically and economically more liberal than a majority of my congregation	- .50	-1.52	-2.39*	-1.43
14. Negroes would be better off if they would take advantage of their opportunities rather than spending so much time protesting	.37	2.37*	1.00	1.16
2. Although never totally satisfactory, divorce is sometimes the best solution	.16	---	-3.05*	- .97

*.05 level of confidence
**.01 level of confidence
***.001 level of confidence

Apparently no liberal-conservative dimension will account for opinion changes on social issues among con ed participants. Specific program characteristics may account for some of the intergroup differences but even these are minor and difficult to interpret without more data on a larger sample.

The lowered inclination to define oneself as more liberal than his congregation confirms the previously noted drop in interest in moving to a more liberal church, especially among TRS men (Table 14). It is clear that these con ed programs do not create flaming liberals polarized against their congregations. Opinions, if they change at all, tend to shift independently on specific issues.

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[1] A positive change indicates more definite agreement with the item; a negative change more definite disagreement.

Before and After Comparisons of Behavioral Styles

As indicated earlier, the JAIM (Job Analysis and Interest Measurement) was used as a means of examining possible changes in the attitudes, job preferences and values of the participants. Participants in the three programs completed the JAIM before arriving at the Continuing Education program and in most instances, it was completed at the close of the program at the conference site.

T-tests of mean before-after differences were computed for the total sample and for each program. Thirteen scales of the JAIM evidenced differences which were significant at or beyond the .10 level of statistical significance[1] (Table 17).

The total sample increased its mean score on the Group Participation scale, which suggests an increase in the extent to which individuals identified themselves with a valued group and indicated that they liked to work with other people. On the other hand, they decreased in the scales which measure the extent to which the individuals like to analyze situations and develop ingenious solutions to them (Problem Analysis), the extent to which they value themselves according to how successfully they conform to the role requirements of the society (Role Conformity), and the extent to which they follow internal standards about accuracy and order (Orderliness). The overall impact of

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[1] A higher Confidence Level was chosen for the JAIM analysis in order to increase its exploratory usefulness, making it less likely that a true hypothesis will be rejected as false.

TABLE 17

CHANGES IN BEFORE-AFTER MEAN JAIM SCORES

JAIM Scale[1]	CWI (N=25) T-value	DP (N=11) T-value	TRS (N=8) T-value	Total (N=44) T-value
Group Participation	3.38***	-2.96**	3.56***	2.62**
Delegative Leadership	-2.81***	3.02**		
Problem Analysis	-2.81**	2.02*	-2.64**	-2.14**
Participative Leadership	2.31**	-2.05*		
Social Interaction		-2.63**	2.08**	
Move Against	1.83*		-2.58**	
Move Toward	2.16**			
Slow Change	-2.10**			
Role Conformity			-1.87*	-2.05**
Orderliness				-1.90*
Optimism	-1.95*			
Identify With Authority	1.80*			
Social Service			1.78*	

* Confidence Level .10
** Confidence Level .05
*** Confidence Level .01

the programs seems to be an increased emphasis upon the groups of people around them and a general "loosening" of reported behavior.

Additional analysis of the scores of the three groups of participants, however, indicates some differences in the impact of the three programs, with evidence of a "cancelling out" effect within the total sample.

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[1] Definitions of JAIM scales are found in Appendix B.

TRS participants evidenced significant differences on a total of six JAIM scales (Table 17).

They increased in the extent to which they identified themselves with a valued group (Group Participation), involving interactions with people (Social Interaction), and valued themselves by their contribution to social improvement (Social Service). They decreased in the extent to which they liked to analyze problems and develop ingenious solutions to them (Problem Analysis), were likely to counterattack when faced with aggressive behavior (Move Against) and valued themselves by conforming to the values of the society (Role Conformity). The pattern of the TRS group resembles the total sample in that relationships and concern for others increased and problem analysis and concern for formal requirements of the society decreased. This suggests more of a "counselor" style and less of an "executive" style for TRS participants following the program. These changes in TRS participants are somewhat surprising in that the con ed experience did not incorporate a great deal of group interaction. It was apparent, however, that substantial amounts of interaction took place among participants in the group living experience and informal activities. Also, the atmosphere was almost totally permissive, involving little responsibility or regulation. These facts may account for part of the impact. The size of the group is very small, and these findings must be considered tentative.

Drew Program participants showed a different pattern of change in the before-after comparison of JAIM scores (Table 17). They increased in the extent to which they felt that the executive gets results by delegating the decision-making authority to others (Delegative Leadership), and the extent to which they liked to analyze problems and develop solutions to them (Problem Analysis). They decreased in the extent to which they enjoyed work involving interaction with others (Social Interaction), identified with a group (Group Participation), and believed that executives obtain the best results by having the group participate in the decision making (Participative Leadership). These suggest a more executive post-program style with less emphasis upon working closely with people. These changes are partly consistent with the goals and format of the Drew Program in which emphasis is placed upon analytical study of a specific subject matter area, with decreased opportunity for unstructured group discussion. However, the reasons are unclear for lowered interest in group identification and working with others, in contrast to the increases in these scores in TRS and CWI men.

The greatest changes were evident in the CWI participants where there were significant differences on nine of the JAIM scales (Table 17). CWI men increased in the extent to which they identified themselves with a group (Group Participation), believed that executives obtain the best results by having the work group participate in the decision making (Participative Leadership), were likely to "pour oil on troubled waters" in the face of aggressive behavior (Move Toward), were likely to counterattack in the face of agressive behavior (Move Against), and were likely to identify with a superior and try to please him (Identify with Authority). They decreased in the extent to which they believed that an executive obtained the best results by delegating decision-making authority to other individuals (Delegative Leadership), believed that change should be slow (Slow Change), and believed that satisfactions could be expected in the normal course of events (Optimism).

The changes in the CWI are difficult to understand. The strongest trend of changes was toward a more personal orientation in interpersonal relationships and a stronger "counselor" style. On the other hand, there also appeared to be some trend toward a more impersonal authority-oriented approach. It is possible that the structure of the CWI program, having both a strong emphasis on action-oriented church-world encounter and on intense group participation "clinic", produced the bimodal responses that appear in these JAIM data. Further studies should test the possibility of this diffential impact.

In these comparisons of changes in the JAIM scores of the three con ed groups, DP ministers differ most from the other two groups and seem to have changed more than the others toward being more cognitively oriented and less feeling-level oriented. CWI and TRS men moved toward more expressive behavior and interpersonal work styles. Whereas most changes reported earlier in this report were experienced similarly by all three groups, the JAIM results show cancelling-out effects between groups due to opposite movements on at least six scales: Delegative Leadership, Participative Leadership, Problem Analysis, Group Participation, Social Interaction, and Move Against. Thus looking only at before-after changes in the total sample fails to reveal the important changes occurring in each of the three groups.

D. Interview Data

One of the objectives of the study was the assessment of methods for use in evaluation studies. Twenty-four of the participants in the three programs were interviewed before and after the continuing education program, using identical schedules (Appendix C) as guides for the interview. Interviews required from thirty to sixty minutes to complete and were conducted by the research team.

This section reports the results of these 24 iterviews, of which eight were CWI, nine were DP and seven were TRS.

Roles of the Minister

Six possible role models were presented for ranking, using three different criteria. The models--merchant, teacher, executive, servant, coach, and professional (doctor or lawyer)--were defined and the participant was asked to rank them in terms of how he would describe himself, how he would describe his ideal minister, and how he felt his congregation would have described its ideal minister. (Appendix C)

When the rankings of the interviewed ministers were averaged and compared, there were no statistically significant differences between before and after rankings. There were, however, some interesting changes in the rank orders, particularly in Congregation's Ideal Minister, although these could only be considered as trends (Table 18).

The rankings show that the minister and his perception of his congregation differ most on the importance of the Coach, Executive and Teacher models. The minister comes to perceive himself more as a Coach after the con ed program, while he comes to feel his congregation wants him principally to be an Executive. This latter is at the bottom of his own Ideal list, however, while Coach is at the top. Moreover, his preference for the Professional Man model (which remains high after the program) differs from that of the congregation for whom it ranks low in the after rating.

The con ed experience therefore seems not to have changed participants' own Ideal rankings, but to have brought out potential role tension points more clearly. The Coach and Professional models are at the core of the relationship the pastors want with their people, and the Executive model is on the periphery. Yet increasingly they believe the reverse to be true among their congregations. The change brought about in con ed is not chiefly in the Self Descriptions but in the Congregation's Ideal, as though time and distance have clarified the discrepancies in role expectations.

TABLE 18

BEFORE AND AFTER RANKINGS OF ROLE MODELS
(From Best to Poorest Description)
(N=24)

SELF DESCRIPTION ("AS I AM")

BEFORE	AFTER
Professional Man } *	Coach
Servant }	Professional Man **
Coach	Servant
Teacher	Teacher
Merchant	Executive }
Executive	Merchant }

IDEAL MINISTER

BEFORE	AFTER
Coach	Coach
Professional Man	Professional Man
Servant }	Servant
Teacher }	Teacher
Merchant	Merchant
Executive	Executive

CONGREGATION'S IDEAL MINISTER

BEFORE	AFTER
Servant }	Executive
Professional Man }	Servant
Merchant	Coach
Executive	Professional Man
Coach	Merchant
Teacher	Teacher

*bracket indicates tied ranks
**"Doctor or Lawyer" mentioned in definition of model

Work Satisfaction

A work satisfaction scale was used on the before-after interviews in an effort to determine possible changes in attitudes toward the job. The scale consists of four dimensions which the participants rated on five point scales. The dimensions used for rating satisfaction are the degree to which the participant likes the job, feels that it provides opportunity to do what he does best, gains a feeling of accomplishment from it, and feels that it is an important job in the community. The results are given below. (Table 19).

TABLE 19

BEFORE AND AFTER COMPARISONS OF
WORK SATISFACTION SCALE
MEAN RATINGS (N=24)

Job Dimension	Before Mean rating	After Mean rating
Like Job	4.5	4.3
Opportunity Provided	4.0	4.0
Degree of Accomplishment	3.9	3.9
Importance of Job	4.1	4.2

The ratings were high to begin with, and there were no significant differences in the before-after comparisons.

Communication Problems

One of the chief program objectives was to increase a minister's ability to communicate with members of the secular society. In the interviews, participants were asked what they felt were the barriers to such communication. The before and after responses to this question are given in Table 20.

TABLE 20

BEFORE-AFTER RESPONSES ON
BARRIERS TO COMMUNICATION WITH MEMBERS OF SECULAR COMMUNITY
(N=24)

Barriers	Before	After
Related to People		
Mobility of people	1	--
Lack of status for minister	2	1
People want results	2	--
Alienated and materialistic	2	--
Place minister in role of judge	1	4
People don't know church	--	4
Ambiguous commitment of people	--	1
Subtotals	8	10
Related to Minister		
Doesn't know congregation	1	--
Has narrow training	3	2
Fails to identify with people	3	4
Lack of understanding of secular world	6	9
Doesn't relate religion to world	4	--
Lack of knowledge	1	1
Social distance from laity	1	2
Subtotals	19	18
Related to Structural Factors		
General Institutional Change	2	2
Language structure of minister & laity	4	5
Numbers to be served	1	--
Secularism of society	1	--
Limited time of people	--	3
Mass media distracts people	--	1
Infrequent contact of minister with laity	--	1
No models for communication between minister and laity	--	4
Subtotals	8	16
TOTALS	35	44

After the con ed experience, the participants reported nine additional barriers to communication, indicating some increasing awareness of the complexity of the problem. The increase came chiefly from DP and TRS respondents. When the classifications of the barriers were compared, the category of barriers that increased most were those barriers that are a result of structural factors. The results suggest that change was in the direction of broadening the perspective of the ministers and increasing their awareness of problems.

Another question asked: "How well do you communicate across these barriers?" A five point rating scale was provided. The mean ratings of their ability to communicate at the beginning and end of the programs were 3.2 and 3.4 respectively, an increase which is not statistically significant.

Changes in American Society

Two of the con ed programs made explicit use of materials related to sociological, political, and economic implications of changes in society. Therefore, the question was asked, "In your opinion, what major changes have been occurring in American society over the past thirty years or so?" (Table 21).

Again, the impact of the training experience appears to be a modest increase of the participants' awareness of the changes in the current society. Urbanization, liberalization of morals, and heightened anxiety, rebellion and extremism are the changes most often cited. Increased emphasis on theological change and on larger government and military roles occurred in the after responses. There were no significant differences between groups in the total number of responses or in the amounts of increase after the programs.

TABLE 21

REPORTS OF MAJOR RECENT CHANGES IN AMERICAN SOCIETY

Change Reported	Before	After (N=21)
Urbanization	8	8
More liberal or permissive morals	8	7
Heightened anxiety, rebellion, extremism	6	6
Growing materialism, discripancy between rich and poor	5	5
Civil rights and racial revolution	5	6
Technical revolution	4	5
Knowledge explosion & scientific revolution	3	2
Mobility	3	4
More education	3	2
Government paternalism & military domination	3	6
Faster rate of change	2	3
More interpersonal, racial, class openess	2	2
Greater interest in religion	2	3
Depersonalization, conformity	2	2
Theological change toward relativism liberal or scientific approach, ecumenism	2	6
Secularization	2	4
Deterioration of family life	2	3
Problems of Peace and War	1	2
Population explosion	1	2
People more sophisticated in dealing with problems	1	3
Totals	65	81

Ability to "Theologize"

Program directors (particularly DP and TRS) were especially interested in the ability of participants to handle theological ideas and methods in relation to specific life situations. As a first step toward measurement of this skill, two questions were included on the before and after interviews:

> 12. A young well-educated couple whom you married two years ago comes to you now for advice. The husband's prospect of being drafted soon has precipitated longstanding doubts about whether Christians should engage in military service. They ask you to teach them what Christian theology says about God's will regarding war and conscientious objection. What theological concepts do you think would be appropriate and helpful?
>
> 13. At a New Year's Party, a stranger discovers you are a minister and confides the following to you: In my company the pressure is terrific. Our chief competitor is cut-throat and dishonest, and the

> only way we can keep a share of the market is by cutting prices and giving kickbacks to buyers, and cheating on contracts to make up the difference. I feel guilty about it, but I've got to support my family, and my company has to survive, too." He then tells you he's tried to analyze the problem but gotten little help, and he asks how Christian theology might be helpful to him. What theological concepts do you think would be appropriate and helpful?

To simplify the task somewhat, the items presented confrontations with individuals rather than complex organizational settings, and they asked pointedly for theological concepts rather than other kinds of response. In spite of the latter (and perhaps because of the former) request, many of the ministers responded in a counseling fashion, relating to the feelings involved rather than the concepts. This in itself suggests the strangeness of the theological task to the practicing pastor in our time.[1]

The two researchers independently judged the degree of growth in ability to theologize on these two problems. Only one each of the CWI and TRS men and two DP men were judged to be high in this ability at the beginning. (Table 22). The greatest improvement seems to have occurred

TABLE 22

GROWTH IN ABILITY TO THEOLOGIZE ON PRACTICAL ISSUES

Degree	CWI (N=7)	DP (N=10)	TRS (N=8)
Major growth	1	4	0
Slight growth	4	3	3
No growth	3	3	4
Totals	8	10	7

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[1] It also reinforces the judgement given below that the criteria of effectiveness held by participants stress overwhelmingly pastoral and interpersonal skills (see Critical incidents p.54). Here again, the clergyman feels more comfortable as counselor (Professional model) or Coach rather than as Teacher or Merchant of the faith (Table 18).

among DP ministers, with a majority of CWI men also showing some change. Less than half of the TRS group interviewed showed noticeable improvement.

These data are presented only as suggestive of the usefulness of such a method in assessing skill in applying conceptual material. It is inappropriate to evaluate any of these three programs by Table 22, since the sample is so small, the criteria for judgement so crude, and the judges less independent than is desirable. Out of these efforts, however, has emerged a series of "Levels of Response" which might prove useful in evaluating theological skills in future studies. These levels are graded from poorest to best and thus provide a rough scale, which can be refined with further use.

Levels of Response on Theological Questions

1. No use of theology in response; can't handle question
2. No use of theology in response; deals with question in nontheological terms
3. Theological words used but not appropriately or relevantly
4. Small amount of appropriate theological discussion, describing or restating problem but not giving rise to alternative solutions of problem
5. Extended appropriate theological discussion, describing or restating problem but not giving rise to alternative solutions of problem
6. Theological discussion is used to provide alternative solutions for action and to help choose among them.

Preaching Skills

In the Drew Program Prof. David Randolph, professor of homiletics, constructed a brief scale of six items on which he judged the sermons submitted by the ministers at the beginning and end of the four week seminar on preaching. Professor Randolph judged that all or nearly all of the ministers had markedly improved on five of his six categories:

1. What was the concern (intention, purpose, burden) of this sermon?
2. How did the preacher connect (contact, plug-in, introduce) the text with the congregation?
3. How did the preacher confirm (ingrain, corroborate, illustrate) the text?
5. What construction (structure, plan, outline) did the sermon employ?
6. What were strengths and weaknesses in the communication (oral acts, gestural acts, overall presentation) of the sermon?

Only on one category was there little or no improvement among the DP participants:

4. What concretions (decisions, responses, applications) were directly or indirectly called for?

Prof. Randolph found participants after four weeks of study and discussion still having difficulty applying the Biblical text and message to the concrete persons and situations of real life. Their sermonizing had improved markedly, yet the instructor felt this persisting problem was one of crucial importance. This relates directly to the initial objectives of increasing ministers' ability to apply theological ideas to life situations and to communicate with a rapidly changing society.

Once again, methodological shortcomings make this finding unreliable for program evaluation. It is presented chiefly for its possible value in future studies.

Critical Incidents.

A method of learning more about the criteria which ministers use in judging their effectiveness is the critical incident technique. Two sets of circumstances were given during the interviews. In the first instance, participants were asked to think of a minister whom they considered excellent and another whom they considered ineffective. Then they were to relate incidents which illustrated these qualities. The second set of incidents asked the minister to think of a time when he had felt that he was effective and another when he had felt ineffective, and to give the specifics of these incidents.

In the first critical incident, outstanding ministers were nominated because of their counseling with personal problems (seven responses), setting an example for clergy and laity (four responses), their intellectual ability (three responses), their ability to stand for a principle (three responses), their ability to inspire the respondent to become a minister (three responses), their clarity of ministerial role, devotion to spreading the gospel, group leadership skills, their sacrifice and sense of mission, and their preaching skills (one response each).

The reports of personal effectiveness bear a similarity in that they reported that they had been effective in personal counseling situations (thirteen responses), when they had inspired youth (two situations), when they had stood for a principle (two responses), evidenced spiritual and ecumenical growth, had an "easy-casual" style, exhibited group leadership skills, and preached better sermons (one response each).

Concerning the ineffective ministry of a colleague, twelve responses related to personal characteristics of colleagues, such as too domineering (five responses), undisciplined (three responses), perfectionistic, boastful, bad example, and inability to control temper (one response each). Other negative aspects of colleagues were related to their philosophy and approach to work. Examples included lack of personal direction (three responses), too scholarly and theoretical (two responses), didn't involve congregation (two responses), used others (two responses), too "far out" (one response), and use of a "cure all" approach (one response).

By contrast, the personal examples of ineffectiveness were more individualized. The items mentioned included: personal characteristics of ministers and their abilities to meet personal needs of parishioners. Responses emphasized the counseling and relational aspects of the ministry rather than organizational leadership, scholarship, task completion or demonstration of skills. To this extent, the ministers interviewed appeared to be reporting their own need for additional insight into themselves as well as highly individualistic criteria of effectiveness. Even though the ministers came into the con ed experiences with considerable knowledge of and desire to learn more about social problems and with attitudes favorable to community-oriented mission (Tables 11, 17, 21), their images of "the outstanding minister" are overwhelmingly pastoral and symbolic. Since critical incident questions were not included in the "after" interviews, no indication of changes could be made.

IV. SUMMARY AND IMPLICATIONS

Four primary purposes guided this study and provided a framework for summarizing the data.

1. What was the impact of the continuing education programs?

Despite the differences in educational formats, the goals of the three programs overlapped substantially, and so did the impact upon participants. The clergymen in all three programs reported a high degree of satisfaction with the program. There was some evidence to indicate that the advance expectations of the participants "matched" the educational format used in their respective programs, which helped produce the high satisfaction.

Beyond this satisfaction, however, six specific objectives had been outlined by the Advisory Committee representing the three programs (Chapter II). These included:

Objective 1. Minister increases his understanding of the society and his ability to communicate with it, as rapid social and technological changes occur.

Although this objective was ranked first for the CWI and TRS programs and second for the DP, the limited scope of the research precluded effective testing for the learning of content or the ability to communicate it. Respondents who were interviewed, however, showed slightly increased awareness of changes occurring in American society (Table 21). In terms of communicating with members of the secular community, the number of social structural barriers to communication mentioned after the programs doubled the number mentioned before (Table 20). This increased awareness showed up chiefly among the DP and TRS ministers inverviewed. A general, though small, increase of confidence in their ability to communicate across these barriers also showed in the total sample. (It should be remembered that these interviews included nearly all of the DP and TRS men but only one fourth of the CWI men and so may be less representative of the latter program.)

Other data are suggestive. When asked the most helpful portion of the con ed program, 34 percent of the CWI participants and 37 percent of the DP participants reported that they had gained new knowledge about the society and felt they had new insights into the needs of their parishioners. CWI clergy, particularly, mentioned that the primary application of the con ed program would be their increased ability to relate the church to the world. Some DP ministers referred to "being able to see the world through another set of glasses." However, DP men also were significantly less interested after the program in social action involvement, suggesting that while their understanding may have increased in this area, their motivation for action decreased.

Objective 2. Minister a) learns to apply theological concepts and methods to situations and persons encountered in this work; b) achieves new knowledge of scholarship in theological and related fields; c) initiates and sustains a program of regular study back home.

The Drew Program indicated that all three of these objectives were important for their program whereas TRS subscribed only to a) and CWI to c). Again, direct measures of content mastery were not included among the study methods, nor is a followup planned which could check on regular study back home. Two questions were asked on the interviews to determine ability to "theologize" about situations and persons encountered in the minister's work. Some growth in this ability was noted, particularly among DP men, although the measure is too crude to be fully reliable at this stage. A small increase in desire to "help laymen think theologically" also was apparent among DP men.

Another indication of modest success in achieving Objective 2 is that DP men improved markedly in five of six aspects of preaching skills. However, the one on which little improvement was shown was considered quite important by the homiletics professor: the ability to concretize the sermon, applying the theological and Biblical material to situations and persons in real life. Unfortunately, no similar indicators exist for CWI or TRS programs.

DP and TRS participants tended to mention new levels of information and stimulation more frequently than CWI participants. Thus, sixty-four percent of DP ministers reported the value of the class sessions as having clarified their thinking and broadened their views. This interest was substantiated by the increased desire of DP ministers for more con ed programs that emphasized concentrated theological study. TRS participants (66%) reported that the most helpful experience of the program had been the personal reading. During interviews, participants mentioned the new horizons provided by the reading and their plans to continue a program of study after the program. On the other hand, possible applications of the experience to backhome ministry did not mention increased study programs.

One change in the participants which would not suggest an increase in more theoretical applications of information is the decrease on the Problem Analysis Scale on the JAIM, which measures the extent to which the individual enjoys developing creative solutions to problems. Whether this was a natural result of more pervasive changes toward interest in interpersonal matters, or whether it reflects a lack of interest in more scholarly pursuits should be tested in future studies.

Objective 3. Minister a) develops stronger sense of own vocation and occupational identity as minister; b) increases self-acceptance and strives for self-realization; c) expresses more enthusiasm for his work and greater satisfaction in it.

On the whole, ministers came to the programs with a strong sense of their own vocation and occupational identity, as reflected in the high before ratings on the work satisfaction scale (expressing their feelings about their work as interesting and important) and the low interest in examining uncertainties of faith or vocation. These were clearly reinforced by the con ed experience. Several DP ministers expressed a greater sense of direction and made statements such as "I learned to be a better minister". CWI and TRS men reported similar changes.

An observation of the research staff throughout the three programs was the increased level of enthusiasm following the con ed experience. Many men seemed weary or even depressed in the before interviews but became more alive and assertive in the after interviews. More evidence of this enthusiasm and an increase in commitment to the parish ministry were found in the reported changes in ministers' plans for the future. (Table 14). In all three programs, a major impact upon the participants seemed to be less desire to "escape" from their parishes into other kinds of positions and an increased amount of energy and enthusiams for dealing with their problems. The men returned to the pastorate with heightened morale.

Objective 4. Minister a) grows in understanding of the ministry of the laity in world; and b) clarifies the role expectations he holds for himself and his laymen.

It is most difficult to determine whether this goal was met. The ministry of the laity was not a significant emphasis in any of the programs, nor were specific indicators built into the instruments to measure growth in this area. The decrease in desire to involve the congregation in more adult study and social action, and to be a theologian in the congregation, suggests a lowered concern for the ministry of the laity (Table 14).

In terms of role clarity, 73 percent of the participants indicated that they had changed their views and 28 percent specifically referred to a change in their understanding of the parish and the world. Although this response occurred in each program, it was strongest in CWI. Each of the programs used a different educational format, but participants seemed to emerge with many similar attitudes and reports. The interviews included role models which were ranked according to the respondent's self description, his concept of the ideal minister and his congregation's ideal minister. Con ed produced some changes among those interviewed, particularly in relation to the discrepancy between their own and the congregation's ideal role priorities, but it is not possible to say whether these changes show improvement or even real clarification in understanding of lay-clergy role relations. On the whole, self- and ideal rankings did not change very much, suggesting that ministers continue to feel they are following out the role patterns which are most important for them.

Objective 5. The ecclesiastical system of which the ministers are part (diocese, conference, presbytery) shows greater inter-personal openness, freedom of inquiry and awareness of its secular environment.

CWI alone held this objective and was the only program to confine its major participation to one ecclesiastical group -- a northeastern diocese. Although this study could not include means of determining whether there is carry-over in the home environment, it was apparent that the CWI program achieved a high degree of cohesiveness among the participants. Several participants reported very moving experiences which had for them a great deal of meaning. One minister commented that he thought that he had known his colleagues, but it wasn't until the CWI program that he understood them and felt their support. The CWI program appeared to have an emotional excitement that was not shared by the other two programs. This resulted in more introspective comments from CWI participants. Thus, while 46 percent of the CWI participants spoke of the personal insights obtained from the experience, only 9 percent of DP ministers and 10 percent of TRS ministers gave these responses. Moreover, at least one of the three CWI "clinic" groups was determined to continue meeting regularly throughout the year.

Objective 6. Minister enters into and experiences supportive relationships, genuine fellowship, dialog, communication at a deep level with other ministers; he overcomes isolation.

Each program listed this as an objective. Ministers of all 3 programs placed a great deal of emphasis upon the fellowship provided by the experience. Although CWI participants were more likely to comment on emotional insights, both DP and TRS participants referred to the value of the fellowship as a learning experience for them.

When the total sample was considered, there was a significant increase on the Group Participation and Social Interaction scales of the JAIM. This implies a change in the extent to which the participants liked work involving interactions with people and tended to identify themselves with a highly valued group. It seemed clear particularly in the post-program interviews, that the isolation of the participants had been decreased and that they were more attracted to activities involving work with others.

In general, there is considerable evidence that the three con ed programs had a substantial effect upon the participants. While all of the facets of this impact were not probed in the study, the general changes in the participants were toward a greater orientation to people, and a general "loosening" of their ideas and feelings.

As would be expected, there was evidence of a differential impact as participants responded to the specific emphases of each of the three programs. Thus, CWI participants emphasized the fellowship and insight into their operation in a group, DP ministers discussed preaching skills, and TRS ministers referred to the opportunity to pursue an independent reading program and to the fellowship of the ministers. Due to the small size of the samples it was not possible to pursue this differential impact in greater detail, but it remains as a fruitful area for more controlled studies.

2. What are the continuing education needs of ministers?

Although the ministers' responses to questionnaire items indicated considerable assurance about their calling and satisfaction in their work, the interviewers' impressions of accumulated clergy frustration were quite strong. This frustration was shown in anger about the inability of the church to adapt to changing needs, discouragement about the lack of understanding and support of the parish pastor, personal feelings of alienation, and expressions of failure or ineffectiveness as a minister. Although these feelings exist in other occupational groups as well, they do raise concerns about the needs of ministers to handle the discrepancy between what they want to affirm about their work and what they really feel. One focus of continuing education thus must be to give perspective upon the ministry and to strengthen occupational identity. The clearest expression of this need was the high rating given to "time to reflect upon and evaluate the direction of your ministry."

A strongly felt need was for study of the rapidly changing American society, which ranked highest among continuing education interests for participants. Although some growth in understanding of social change and of the relationship of church and society was evident, the desire for such study remained very high following the programs. Since only provocative and introductory material in this field could be included in the programs as structured, it may well have served chiefly to whet the participants' appetites for more. The feeling among these groups that they are somewhat peripheral to the action centers of the society suggests the continuing study of rapid social change as a major educational need among clergymen.

The overall average number of con ed programs previously attended by participants was 1.4, but this figure is deceptive. When attendance at con ed programs is analyzed, urban ministers appear likely to attend a large number, whereas, ministers in more rural parishes had attended few or no programs. There were also denominational differences, with Methodists or Episcopalians being least likely and Presbyterians most likely to have attended con ed programs. It seems clear that more opportunities for con ed programs are needed and that differential attention should be given to points of greatest need.

In this study, there was evidence of self-selection in that participants attended programs reflecting their own strongest interests. Many appear to have had limited knowledge of the various available forms of continuing education, and, having just made a commitment to attend, it would be logical for them to give this response. Two questions may be raised, however. First, are the chief needs of clergy being met by self-selection on the basis of interest? Second, are ministers generally aware of the variety of con ed experiences that are possible? It is highly probable that a greater range of con ed experiences and a corresponding information program would help ministers select programs best suited to their needs.

Each of the three sponsors employed an overall framework and set of goals in the design of the program. These goals were quite general in nature, which presented difficulties for the research. Beyond this concern, however, a more specific framework of objectives would also improve the effectiveness of the experience for the participants. The "shotgun" approach to continuing professional education could thus be gradually replaced by a more focused effort to hit specific educational and occupational targets. Again, this would be increasingly possible as more con ed opportunities become available for ministers.

The increase of opportunities may depend partly upon greater interdenominational planning within a given geographical area. Although several denominational differences have been reported in these pages, none appears to present an obstacle to such a joint effort. Indeed, this study would strongly support ecumenically sponsored continuing education, since objectives and needs appear so similar acorss denominational lines. Most of the significant intergroup differences reported stem from regional, age or program format variations. This study points, therefore, to the clergyman's need for perspective upon his ministry, for strengthened occupational identity, and for study of rapid social change. It also stresses that a wider variety of programs should be compiled, with better communication about and access to these opportunities. Moreover, the continuous educational needs of ministers cannot be met without more specific objectives and ecumenical planning.

3. To develop and test methods of evaluation

Three different methods were used in this study: a standardized instrument (JAIM), personal interviews, and questionnaires. Each provided a different type of data useful for evaluation. The JAIM describes work styles in categories which permit reliable comparisons before and after the programs, comparisons of group characteristics as well as individual styles.

Interviews before and after the programs enabled the researchers to sense the climate of the group and the sponsoring institution, as well as providing an opportunity to probe and clarify the implications of questionnaire responses. In the present study some of the most useful aspects of the interviews were the critical incident items and the theological questions. The refinement of these methods will strengthen their usefulness in program evaluation.

The questionnaire information comprised the bulk of the data used for evaluation, with the interview and JAIM data serving to add depth to the interpretation. The items dealing with change in theological position, continuing education interests and future plans proved most useful for understanding the participants and their development. Back home applications of the program learnings were also an important part of the questionnaire data.

These three methods complement one another when each is used to interpret the others. The use of questionnaires and a standardized instrument such as the JAIM give inexpensive and reliable data, with selected interviews of a portion of the total group showing nuances of the data and clarifying dynamics which otherwise must be inferred.

Other methods which are potentially useful in program evaluation include the obtaining of personal documents, either in advance or as diaries kept by participants, to reveal time use, sequential attitude changes, developing relationships and new insights; content mastery tests developed in collaboration with the instructional faculty; and intensive group reflection experiences periodically during the program, similar to group interviews. Followup procedures involving questionnaires and personal or telephone interviews would provide very important impact data, especially if they included the judgments of significant others as well as those of the respondents. Finally, the matter of control procedures to distinguish program impact from contaminating influences is a debatable one for programs of this kind. Where the time span is brief, eliminating significant maturation factors, and the programs tend to isolate their participants from the normal run of daily contacts and events, observed changes can be attributed without much question to the intensive programs in which they have been engaged. Contamination problems become most significant when less intensive programs are being carried out over long periods of time or with many extraneous influences, or when later followup data are of particular importance.

Perhaps the biggest methodological weakness was inherent in the nature of this study. The objective evaluation of continuing education programs has not previously been attempted to any substantial degree. Therefore, little information is available to the researcher with respect to the areas most likely to be affected. As a result the research must cover a wide range of areas and thus may not be precise enough to measure the most relevant points. The instruments used in this study were broad-gauged, and while some meaningful data were obtained, refinement of the instruments will undoubtedly improve the quality and decrease the "slippage" between effects of the program and the instruments used to measure them. Moreover the refinement of research techniques requires a more specific articulation of continuing education goals.

On the basis of this experience, the researchers recommend that con ed programs 1) build evaluation research into their program formats in order to accumulate knowledge and precision of measurement: 2) sponsor research that would help refine instrumentation, such as broader studies of the needs of ministers, job analysis studies, and follow-up studies; 3) develop and operationalize more specific goals of con ed programs. In this manner, a more precise evaluation of their impact will be made.

4. Some hypotheses for further study

In addition to the lines of inquiry already suggested in this concluding chapter, the researchers offer the following hypotheses as suggestions for further research. The statements below are simply extrapolations of lines suggested by this study concerning the effects of short term residential continuing education for clergymen.

Hypothesis 1: Residential programs are effective at a social-emotional level due both to the magnitude of the clergy's need and to the range of intensive formal and informal learning experiences afforded. Several sub-hypotheses follow: a) they increase the morale of ministers, tending to "loosen up" participants and relax anxieties, making them more interesting people to themselves and others, more accepting of themselves, more able to have fun; b) the programs reduce the psychological isolation of clergy, inclining them to greater group participation and higher valuation of cooperative efforts with others; c) participants also develop a firmer commitment to the ministry both in terms of their vocational identity and in terms of enthusiasm for their particular jobs.

Hypothesis 2: The morale and vocational commitment changes are due to one or more of the following structural characteristics of the short-term residential program; a) the legitimation of the scholar-interpreter-of-faith role as the root meaning of the Protestant ministry, accomplished by the removal of the clergyman from organizational leadership, community service and family roles which create severe tension with the scholar-interpreter role; b) structured inter-action with clergy, in which organizational competition is eliminated and personal colleagueship is discovered; c) the enlargement of vision growing out of non-routine, intellectually stimulating activity which provides both a legitimate form of self-benefit and also the possibility of a new beginning professionally; d) the return to the characteristically subordinate and dependent role of student, with the relaxation of major leadership responsibilities for the duration of the program.

Hypothesis 3: The impact of short-term residential continuing education programs will be relatively brief in most cases, with observable effects extinguishing within a year. This results from two related factors: a) that the programs are more effective in social-emotional areas which are highly susceptible to erosion after return to the same environment from which the minister came; b) that ministers tend to hold highly particularistic criteria for their own performance, need very much to be liked, and are largely dependent for the intrinsic rewards of their work upon the response of laymen who represent the institutional side of the clergymen's role dilemma.

Hypothesis 4: The duration of the impact of continuing education would be lengthened, and the ecclesiastical system of which a minister is part would show greater openness and inter-personal warmth if substantial numbers of ministers from that system were engaged in the same continuing education programs, in such a way as to encourage post-program interaction and reinforcement of change.

Hypothesis 5: There exists, in spite of age, denominational, regional and other distinctions, a definite clergy subculture representing a broad overlap of interests, behavior and work styles, theological development, social views, effectiveness criteria, occupational problems, and future plans. The definition of the parameters of this subculture will encourage and inform the ecumenical development of continuing professional education among clergymen.

APPENDIX A

The Research Instruments

The instruments used in this study included material adapted from several sources, to which acknowledgement is hereby made. From Jeffrey K. Hadden, the Future Plans and Social Issues sections were adapted, as well as items dealing with theological position and leaving the ministry. ("A Study of the Protestant Ministry of America," J. Sci. Stud. Relig. V. 1, (1965), 1-23.) The work satisfaction measure was taken from Nancy C. Morse. (Satisfactions in the White Collar Job, Ann Arbor: Institute for Social Research, 1953). The role models of ministry were drawn from Edgar W. Mills ("Career Change among Ministers", Harvard Studies in Career Development No. 46; Cambridge, Mass.: Harvard Center for Research in Careers, 1966). 162 pp. The JAIM was developed by Dr. Regis Walther, who kindly provided research copies of the instrument. Job Analysis and Interest Management (Manual) (Princeton: Educational Testing Service, 1964).

The questionnaires and interview guides may be obtained for one dollar ($1.00) from the Ministry Studies Board, 1717 Massachusetts Avenue N.W., Washington, D.C. 20036. The JAIM should be ordered from Educational Testing Service, Princeton, N. J.

APPENDIX B

SCALE DEFINITIONS

JOB ANALYSIS AND INTEREST MEASUREMENT

A. ATTITUDES

1. Optimism

This scale measures the degree to which the individual assumes that the intentions of other people are benevolent and that satisfactions can be expected in the natural course of events. Persons scoring high consider themselves lucky; never or seldom left out of things in group activities; and almost always have had supervisors who praised them and gave them credit for work well done.

2. Self Confidence

This scale measures the degree to which the individual believes that he can, by his own action, influence future events. Persons scoring high on this scale report that they often become enthusiastic over new things or new plans; that their ideas are often considered unusual and imaginative; and that they work well under stress. Individuals scoring low report they get away by themselves when they are troubled; and that they do not perform well under stress.

3. Perserverance

This scale measures the degree to which the individual keeps at something even when he is not particularly interested in it. Persons scoring high say that when working on a hobby, they concentrate for long periods of time and complete each project they start; that they do not tire easily and can work long and steadily; and that other people seldom find something after they have tried and given up. Individuals scoring low say that when they have something to do that doesn't interest them, they either do it after considerable pressure is put upon them or they seldom get around to doing it.

In the one study in which this scale was used, police patrolmen were found to score significantly higher than welfare workers.

4. Orderliness

This scale measures the degree to which the individual has internal standards which he follows. Persons scoring high say that they like work which requires them to be extremely accurate; that they are usually orderly; and that they get up about the same time each morning and do not like to stay in bed later than their getting up time.

5. Plan Ahead

This scale measures the degree to which the individual is a self-starter and directs his own activity toward goal achievement. Persons scoring high say that they get best results when they establish long-range goals and follow them as much as they can; and that they are generally striving to reach some goal they have established for themselves.

6. Moral Absolutes

This scale measures the degree to which the individual believes in moral absolutes. Persons scoring high believe that moral principles come from an outside power higher than man; and that it is most important to have faith in something. Individuals scoring low believe that moral principles are not absolute and unchanging but depend upon circumstances.

7. Slow Change

This scale measures the degree to which the individual believes that change should be slow. Persons scoring high say that it is usually best to do things in a conventional way; and that when things are going smoothly it is best not to make changes which will disrupt things. No data is yet available about how this scale correlates with scales from other instruments or how different occupations or professions score on it.

B. INTERPERSONAL BEHAVIOR

8. Persuasive Leadership

This scale measures the degree to which the individual exerts leadership in interpersonal situations. Persons scoring high report that they have no difficulty giving a speech or reciting before a large group; that they often take the leadership in groups; and that they like best in a job the opportunity to get results through persuasion or negotiation.

9. Self Assertiveness

This scale measures the degree to which the individual tends to pursue his own goals when they are in competition with the goals of others. Persons scoring high say that it is important to avoid being diverted from doing what is right in order to please someone; that they do better under competition or stress; and that they are proficient in athletic games.

10, Move Toward Aggressor

This scale measures the degree to which the individual tries to "pour oil on troubled waters" when someone acts toward him in a belligerent or aggressive manner. Persons scoring high say that when a person behaves toward them in a dictatorial or domineering fashion, they try to win him over.

11. Move Away from Aggressor

This scale measures the degree to which the individual withdraws when someone acts toward him in a belligerent or aggressive manner. Persons scoring high say that when a person acts toward them in a dictorial or domineering fashion, they keep away from him if they can.

12. Move Against Aggressor

This scale measures the degree to which the individual counterattacks when someone acts toward him in a belligerent or aggressive manner. Persons scoring high say that when someone crowds ahead of them in the line, they do something about it; and if someone acts toward them in a dictatorial or domineering fashion, they seek an occasion to have it out with him.

C. FORMAL ORGANIZATION BEHAVIOR

13. Prefer Routines

This scale measures the degree to which the individual likes to have definite procedures available which he can follow. Persons scoring high say they like to have a clear cut written guide line or manual which tells them clearly what they are supposed to do.

14. Identifies with Authority

This scale measures the degree to which the individual identifies with his superior and tries to please him. Persons scoring high say that they like to work closely with, and be of help to, a superior doing important and interesting work; that their supervisors, for the most part, have always been helpful and understanding; that they received high grades while in high school and that they were either obedient toward or tried to please their parents as an adolescent.

15. Independence

This scale measures the degree to which the individual likes to act on his own. Persons scoring high say they were independent toward their parents during adolescence; that they have no fixed pattern for getting up in the morning and sometimes get up early and sometimes sleep late; and that it is important to teach children to be self reliant.

16. Directive Leadership

This scale measures the degree to which the individual believes that an executive gets the best results by making decisions himself. Persons scoring high say that an effective supervisor assigns each subordinate a specific job to do and sees that he does it the way it is supposed to be done.

17. Participative Leadership

This scale measures the degree to which the individual believes that executives get best results by having the work group participate in decision making. Persons who score high say that it is most important that a supervisor develop a strong sense of responsibility in the work group as a whole.

18. Delegative Leadership

This scale measures the degree to which the individual believes that the executive gets best results by delegating decision making authority as much as possible to individual workers. Persons scoring high say that to the extent practical, an effective supervisor permits each subordinate to do the work the way he finds works best for him.

19. Motivates by Knowledge of Results

This scale measures the degree to which the individual believes that people are motivated best by knowledge of results (intrinsic motivation). Persons scoring high say that a supervisor gets the best results from his work group when he shows the employees the importance of their work. Persons scoring low say a supervisor gets the best results through rewards or punishment (extrinsic motivation).

20. External Controls

This scale measures the degree to which the individual believes that most people require external controls. Individuals scoring high say that most people prefer a supervisor who tells them clearly what to do; and believe that parents get the best results when they maintain strict discipline.

21. Systematical-methodical

This scale measures the degree to which the individual uses systematic-methodical methods for processing information and reaching decisions. Persons scoring high believe that when they have a difficult decision to make and feel that they have enough facts that it is best to spend considerable time reviewing all possible interpretations of the facts before making a decision; they prefer the opportunity for careful consideration of all aspects of the problem and when they have an important problem to consider, they prefer to think it through alone.

D. WORK PREFERENCES

22. Problem Analysis

This scale measures the degree to which the individual likes to analyze situations and develop ingenious solutions to problems. Persons scoring high prefer to be considered ingenious; like to develop new ideas and approaches to problems and situations; and like a job which permits them to be creative and original.

23. Social Interaction

This scale measures the degree to which the individual likes work involving interactions with people. Persons scoring high attend parties or social gatherings once a week or oftener; do not like to work apart from other people; frequently entertain groups at home; and enjoyed participation in social affairs while in high school.

24. Mechanical Activities

This scale measures the degree to which the individual likes mechanical activities. Persons scoring high on this scale say they are reasonably skilled craftsmen and enjoy fixing things; like making things with tools; and like hunting and fishing.

25. Supervisory Activities

This scale measures the degree to which the individual likes to plan and supervise the work of other people. Persons scoring high on this scale find that they get along best when they know what they want and work for it; they are generally striving to reach some goal they have established for themselves and like to supervise others in the carrying out of difficult assignments.

26. Activity-Frequent Change

This scale measures the degree to which the individual likes to be actively engaged in work providing a lot of excitement, and a great deal of variety. Persons scoring high on this scale say they frequently enjoy taking part in a fight for good causes, sometimes enjoy dangerous situations; work best under a great deal of pressure and tight deadlines; and prefer a job in which there is a great deal of activity and opportunity to make frequent decisions. Persons scoring low like to finish one task before starting another.

27. Group Participation

This scale measures the degree to which the individual identifies himself with a highly valued group. Persons scoring high say they like best to work as a member of a group and do not like to work apart from other people.

E. VALUES

28. Status Attainment

This scale measures the degree to which the individual values himself by his achievement of the status symbols established by his culture. Persons scoring high on this scale prefer to be considered ambitious and successful; like to have a job which is recognized to be important or desirable; and think that the ideal job is one which shows they were a success and had achieved high status and prestige.

29. Social Service

This scale measures the degree to which the individual values himself by contributing to social improvement. Persons scoring high like to be considered understanding and charitable; consider the social usefulness of the work to be important; and like work which permits them to be helpful to others.

30. Approval from others

This scale measures the degree to which the individual values himself by obtaining the approval of others. Persons scoring high consider it most important to have congenial co-workers; to be well liked; and like to please others through their work; and like to be considered gracious, attractive and pleasant.

31. Intellectual Achievement

This scale measures the degree to which the individual values himself through his intellectual attainments. Persons scoring high like work which permits them to be creative and original; like to be considered ingenious, imaginative, intelligent, and brilliant; and believe that it is important to be intelligent and resourceful as opposed to having faith in something, or being kind and considerate.

32. Maintain Societal Standards

This scale measures the degree to which the individual values himself by helping to maintain standards established by the society of which he is part; persons scoring high say that it is important in their work to have the opportunity to apply professional standards; that when someone makes a grammatical mistake, he should be corrected so that he knows what is right; and that competent co-workers are important to them in a job.

33. Role Conformity

This scale measures the degree to which the individual values himself according to how successfully he has conformed to the role requirements of the society. Persons scoring high say that they prefer to be considered reliable, dependable, trustworthy, and industrious.

F. OTHER

34. Academic Achievement

This scale measures the degree to which the individual does well in academic situations. Persons scoring high on this scale received excellent grades in high school and were honor students in college; and report that they are at their best during a written examination.

APPENDIX C

Images of the Minister

_____The minister of a church is like the coach of a team. He trains and encourages his people, loves and disciplines them, teaches them from his own knowledge and experience, and thus makes possible a tough, coordinated team of Christians working for Jesus Christ in the world.

_____The minister is like a servant who does his best to meet the needs of the church. He takes seriously Jesus' saying that the leader must be servant of all, and he subordinates his own desires and ambitions. He envisions a servant church, giving itself for Jesus' sake to be broken and afflicted for the world's redemption. Positions and instruments of power in the world represent to him temptations rather than opportunities; the faithful will take the place at the foot of the table.

_____The minister is like an executive entrusted with the direction of an effective organization. The organization is an essential framework for Christ's work in the world, and there needs to be sound formation of policy and efficient execution of it. This is the minister's responsibility and he should have sufficient authority to carry it out.

_____The minister is like a doctor or lawyer who helps clients to cope with problems in their own lives. He works closely with other helping professions. He should be freed of as much organizational responsibility as possible to enable him to give highest priority to the Jesus' command, enabling them to regain health and joy.

_____The minister is like a good merchant who persuades the skeptic to buy what he desperately needs, 'the pearl of great price.' Although perhaps every Christian should do so, the minister above all must convince others of the value of serving Christ. Thus he offers the Gospel winsomely to attract as many to Christ as possible.

_____The minister is like a teacher who envisions the church as a company of learners. He is the 'theologian of the church' who teaches them to think theologically and to communicate meaningfully to a confused world. The minister's major function is thus to 'teach them whatsoever I have commanded you'.

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